



ONE DOLLAR PER ANNUM.]

"I AM SET FOR THE DEFENCE OF THE GOSPEL."—Paul.

PAYABLE AT THE END OF SIX MONTHS

VOL. IV.

PORTLAND, SATURDAY, APRIL 9, 1825.

No. 24

Doctrinal.

FOR THE CHRISTIAN INTELLIGENCER.

SCRIPTURAL ILLUSTRATION, No. XII.

(Concluded from our last.)

"Declare unto us the parable of the tares of the field."

Matthew, xiii. 36.

4. "The tares are the children of the wicked one; the enemy that sowed them is the devil."

The wicked one, or the devil, by whom the tares are sown, is not to be understood as an intelligent, personal being; but, as that sensual wisdom or principle, which, being personified, on account of its operating on intelligent beings through intelligent agents, is represented by words implying personality, in the scriptures. There are few among us, who have allowed themselves to reason on the subject, who have not come to the conclusion, that "the devil," as the principle of deception and calumny is called, is not a created being, as millions have vainly imagined. And even those who pertinaciously adhere to the superstitious notions, concerning a personal, identical evil Demon, are unable to assign any better reasons for their belief, than that the words "Devil," "Satan," &c. are found in the bible, and that various diabolical works are ascribed to the Old Deceiver, which they imagine could not be produced by any other agent. We are persuaded, however, that would they read the scriptures, reasoning candidly as they proceeded, they would find that a construction might rationally be given to those passages, on which, their faith in demonology has rested, that would render the Bible, as a whole, more harmonious, and make those texts agree better with the experience, reason and observation of mankind. Not only are men universally ignorant of any real approaches and temptations of such a Devil as human ingenuity and priestcraft have invented, but, how, let us be told, could a pure and holy angel, existing in the high climes of perfection and bliss, be tempted to rebel and become a devil? Or will any christian of the nineteenth century pretend, that, an intelligence of such perfection and glory, in the region whose light is love and its air infinite purity, could be induced to sin, without a tempter; and yet, that the primitive Pair in the eastern Garden, were so pure, that, none but an angelic Exile from heaven, could tempt them from the path of duty? If it would require a fallen angel to tempt a fallible man, who, but a fallen Deity, could tempt a sinless angel? But to prevent prolixity, we must dispense with a train of thoughts which are presented to the mind, and offer our views upon this subject, under a different head, in a future number of this paper. We shall proceed upon the supposition or admission, that the devil is no other, than the operative principle of temptation, deception, falsehood and calumny. He is emphatically "the father of lies," and therefore, false doctrines may properly be called his children, or the children of the wicked principle, which is the devil. The tares, then, are the false doctrines which were sown in the church, "while men slept;" i. e. while they were folded in false security and credulity. Pride, ambition and worldly wisdom stimulated—we are sorry to say it—those who were accounted ministers of truth, to introduce doctrines into the christian faith, which would ensure their own aggrandizement, but degrade the people. They could not endure that doctrine unadulterated, which levelled all distinctions but those of desert and merit. Men were not permitted to be called by their consent, Rabbi, Rabbi, i. e. Doctor—Doctor of Divinity, as the phrase now is. He that would be greatest, was to be servant of all. Clerical pride revolted at such humiliating and equalizing sentiments. Hence the introduction of the rules of prescription—the infallibility of church decisions—the divine right of the priests—special exemptions of the clergy—and much more "sacred" trumpery of equal value. At length, the lawn, the crozier and the mitre of the priests, became objects of fear and veneration among the dreaming, unsuspecting multitude. When the human mind had been thrown into such a lethargy, having surrendered its power of perception and its right of discriminating between truth and error, it was not difficult for the grand Adversary, when in a covenant of unholy alliance with priests of various orders, to propagate false and pernicious doctrines in the world. He sowed his tares among the pure and unadulterated truths of

Christianity. Senseless traditions were canonized, human inventions christened, and "old wives' fables" made orthodox. If any of the sleepers began to awake, or dreamed aloud, that those clerical innovations were unscriptural, satanic cunning was at once put in requisition, and they were hushed to repose again, by the sacred assurance that those were holy mysteries, which they were not permitted to scrutinize, but to believe. This artifice having succeeded, the hearers of the word were no better qualified to judge of the merits of arguments, than slumbering men would be of the prospects of a future harvest. To detect those false doctrines, men must awake from their sleep and the word cautiously and hear understandingly.

Among the numerous offspring of "the wicked one," there are children of the following names: "the Trinity in unity," "the incarnation," "the devil once an angel of light," "the fall of Adam," "total depravity," "original sin," "the damnation of infants," "particular election," "final impenitence," "sovereign mercy," "eternal generation," "deity of Christ," "transubstantiation," "consubstantiation," "purgatory," "endless misery," "eternal hell"; and the agents by which "the enemy" has sown these tares, are called Popes, Cardinals, Jesuits, Archbishops, Rt. Rev. Fathers in God, Arch Deacons, Doctors of Divinity, Rectors, Curates, Missionaries, Evangelical Ministers, Orthodox Preachers, &c.

5. "The harvest is the end of the world, and the angels are the reapers." By the end of the world we are to understand the close of that period or age, in which the tares were to grow promiscuously with the wheat, or when some truth and much error, were to commingle in one common system, called christian. But the angels or ministers of truth are to succeed in exterminating false doctrines, represented by gathering tares, and burning them in fire.

6. In exposing the doctrines of Antichrist, the servants of Jesus expose themselves to the opposition, rage, malice and clamor of false teachers, proud doctors, and hypocritical professors of various denominations. They really wail, pretend to weep at the prevalence of what they call dangerous doctrine; ("their craft is in danger,") and at last "gnash their teeth" in anguish. While "the righteous" let their light shine around them, those unclean bird of the night, unlike the eagle that towers on high, gazing on the face of the sun, cover their weak optics with superstition, and scream and hoot about "dark times," "deceit of religion," "low state of the church," "cessation of revivals," and the like. It is not the tares that "wail and gnash their teeth," but those that get a fat living by cultivating them. How many are there who will read these remarks, that have never witnessed scenes in a measure answering to the above description? We must be patient and persevering; for though the Lord has sent forth reapers with the sickle of truth, their number is small and their work arduous. But as all false doctrines were not in a moment introduced into christianity, but propagated gradually, so we must expect that the extermination of them will be the work of time, of untiring patience, persevering exertion, and unbending decision of purpose.

Polemical.

FOR THE CHRISTIAN INTELLIGENCER.

CALUMNY DETECTED.

MR. EDITOR.—In a late number of the Mirror, appeared an article over the signature of a writer styling himself "C. C." the real author of which, however, we have no doubt was that prodigy among editors, who with a modesty which has no parallel, if we except the diffidence displayed by the unassuming conductor of "My Report," lately described himself as being "naturally of a logical turn, fond of lucid statements, apposite reasoning, and clear demonstration." The article to which we refer was headed "The Roman Catholic Church." From this production of some half learned theologian, whoever he may be, (and if it did not come from the pen of Mr. Rand, yet, considering the principles upon which the Mirror has been generally conducted, and the means of access which Mr. R. possesses, whenever he pleases to improve them, to sources from which even the gasconading Chillingworth would have taught him, the real, genuine, and undoubted doctrine of the Catholic Church can

be learned with certainty, any future misrepresentation of catholic doctrine in the columns of the Mirror must be destitute of the shadow of an excuse in palliation of its injustice, and for such a misrepresentation the editor is responsible.) the following remark respecting the catholic doctrine of penance, is selected: "To do penance is a widely different thing from repenting." Now if the foregoing quotation has any meaning, it must have been the design of its author to insinuate, that the catholic doctrine of penance does not include repentance, as the remark just cited, is a comment upon an extract from a Catholic catechism, in which, in answer to the question, "What did Christ say we must do?" the answer is, "Believe on him and do penance." Then follows the grave remark, the profound reflection, the "logical" conclusion, with which the reader has been already presented in the quotation above. It would, we believe, puzzle any man, of however "logical" "a" "turn" he may "naturally" be, to give the remark upon which we are now commenting, any other construction than has been already placed upon it. Now that the editor of the Mirror has published to the world a gross and shameful misrepresentation of that part of catholic doctrine which relates to "Penance," an attempt will now be made to prove. We might almost hazard the assertion that "babes and sucklings," at least we are certain that any catholic child who is acquainted with his catechism, could have furnished the Reverend Asa Rand with a more correct statement of catholic doctrine with regard to "Penance," than appeared in a late number of the paper conducted by him, ycleped, whether properly or improperly, the candid reader is left to decide, "The Christian Mirror."

Now follow the proofs with which our readers will be furnished in support of our charges of misrepresentation against the statements of the learned and venerable Mr. "C. C." The following extracts are taken from the catechism in use among the members of the Catholic Church in the dioceses of Baltimore, Philadelphia and Boston, to the certain knowledge of the writer of the communication, which was first published in this country under the sanction of the late Archbishop Carroll, the American Fenelon, a man to whom the most bitter and inveterate opponents of his religious creed, will not deny, was given "every virtue under heaven," and which has been repeatedly published by the direction, and with the approbation of his successors. "What are the three parts of penance? Contrition, confession, and satisfaction. What is contrition? A hearty sorrow for our sins, by which we have offended so good a God, with a firm purpose of amendment. God is infinitely good, therefore we ought to be exceedingly sorry for having offended him." Such, Mr. Editor, is the genuine doctrine of the catholic church—such has ever been her constant, uniform, and invariable doctrine, a denial of which, unless speedily retracted, would exclude any one of her members from her communion. Has Mr. Rand ever seen or read the decisions of the Council of Trent concerning the doctrine of penance? If he will take the trouble to examine the Acts of that Council, he will learn that "to do penance" is not "a widely different thing from repenting."

Does the extract from a catechism published by a former bishop of Quebec, in the communication of "C. C." which has been the subject of most of the preceding remarks, justify the representation given by the Mirror of the doctrine in question? The quotation from the catechism simply teaches the necessity of doing penance, without deciding what penance is, or in what it consists; nor has a single syllable been produced, either from the catechism of the French prelate, or any other catholic book in support of the false and calumnious view of the doctrine contained in "C. C.'s" succeeding remark. It is admitted that his extracts, as far as they go, are correct representations of catholic doctrine; but does Mr. Rand flatter himself that by vague declamation, whining cant, and appeals to vulgar prejudice, without an attempt at argument, a refutation has been given to the doctrine to which the Mirror objects?

The following dilemma is proposed to Mr. Rand's consideration, on the supposition that he is the author of the communication signed "C. C." If we are mistaken in our conjectures as to the real author of that communication, the same dilemma, with some trifling alteration, can be still applied to the Editor of the Mirror. "C. C." either

possesses an acquaintance with the subject on which he has undertaken to write, or he does not. If the former supposition be correct, what excuse can be offered in extenuation of the misrepresentation to which we have alluded? Has not "C. C." in such a case advanced what he knew to be false and unfounded, and thus wilfully transgressed one of the most express commands of God, *Thou shalt not bear false witness against thy neighbor*? If, on the other hand, "C. C." is ignorant of the subject upon which he has attempted to treat, has not this writer been guilty of the highest presumption in bringing charges against the religion of "a large majority of the Christian world," with regard to the truth or falsehood of which charges, he was uncertain? In this unpleasant condition to which the zeal & the folly of "C. C." has reduced him, we leave him, after recommending to his consideration a passage which he will find in a book that he as well as those Papists for whose welfare he professes to feel a lively concern, believe to be divine, and by which, we hope his future conduct will be regulated, which is, "Judge righteous judgment." X.

FOR THE CHRISTIAN INTELLIGENCER.

INQUIRER'S "DIFFICULTIES," &c.

MR. EDITOR—In your last number, I read an article signed W. the writer of which wishes to recal the attention of your readers and correspondents, and of "Inquirer" in particular, to the subject which the latter, some time since, proposed for consideration in your paper. Your correspondent is right in concluding, that "the important questions proposed by Inquirer, concerning the death and sufferings of Christ, have not been satisfactorily answered." I am now requested to "display some of my difficulties in arriving at clear and settled views," with the suggestion, that this might lead "some one towards removing" those difficulties. W. also offers what he thinks "the most rational conjecture he can form why direct answers to my questions have not been given," viz. "that some are afraid of ascribing too much to the sufferings and death of Christ, and others too little," while "there may be others still, who begin to write on the subject, and find themselves destitute of definable ideas and sentiments."

When I proposed those questions, my great object was to gain information; and I conceived, that my questions were stated in such a way as to present the difficulties that attach to the subject. I have still the same impression, and know not as I can add any thing that will help to render the difficulties, or the ground of the inquiries more apparent. It may, however, be proper to submit a few brief remarks. If "it is the general opinion of Christians, that, under the direction of the Great First Cause, the passion of Jesus was the procuring cause of our deliverance from evil, and of our title to felicity," and especially, if the above opinion is prevalent among Universalists, I wish W. or some other person to show how this "procuring cause" operates to produce the effect described to it. I have commonly understood Universalists to deny, that the passion of Christ was the cause of man's salvation, though they have considered it a method by which the divine favor was strikingly manifested; and their arguments have generally appeared to my mind plausible and rational, at least.

But are we therefore free from difficulties? There are scarcely any, except the strictly orthodox, who hold that the passion of Christ procured our salvation by reconciling God to us; and if we lay this sentiment aside or reject it, then the question recurs, how is "the passion of Christ the procuring cause" of our salvation? Is it by his bearing the curse or punishment to which we were obnoxious? But this idea is not avowed except by the most orthodox. The doctrine of substitution is not generally held by the believers in Universal restoration. If it be said, that Christ died as the first martyr to a cause which embraced the eternal interests of man; we may reply, that his being the first who died in this cause can hardly be supposed of such importance as to give him the characteristics and appellations ascribed to him in the texts quoted in my questions. If it be urged, that the death of Christ was the peculiar manifestation of divine law, and, that his benevolence was without imitation; I should say, that the first part of the proposition is doubtless true, as appears from sundry scriptures, while yet the death of our Lord may be highly important in other points of view, in which the proposition does not contemplate it; and as to the idea, that the love which our Lord evinced by his death was peculiar to him alone, it should be considered very closely before it is adopted. St. Peter urges his brethren, from a view of the sufferings of Christ, "to arm themselves with the same mind." St. John argues, that, "as Christ laid down his life for us, we ought also to lay down our lives for the brethren." These sentiments have been carried into practice. Christian Martyrs have gone cheerfully to death in the cause in which their Master suffered. Stephen was stoned with the same holy sentiment on his lips as was uttered by Jesus on the cross; the latter prayed, "Father, forgive them;" the former petitioned, "Lord, lay not this sin to their charge." Here was a striking similarity. The cause in which both the persons died was the same; their feelings and affections were the same. But in other instances the similarity disappears; at least the language, which applies to one, is not used respecting the other, or respecting any Christian Martyr. It is not said, that any of the latter description died "the just for the unjust, to bring us to God;" nor that "we were reconciled to God by the death" of any, excepting "his son."

I will not say, that the preceding remarks will place the subject in a clearer light, or lead to a more successful investi-

gation of it. I hope, however, that the nature of the difficulties that I wished to state, will be made sufficiently apparent, and satisfactorily removed; until when, I must remain,

INQUIRER.

Practical.

FOR THE CHRISTIAN INTELLIGENCER.

EXHORTATION.

CHRISTIAN READER—Will your belief stand the test when tried by the Scriptures of Truth. If it will, hold it fast; for it will lead thee to happiness—to honor, and to heaven. But if thy faith is weak or built on a sandy foundation, pause, and consider the injurious consequences which may ensue, to yourself and others. Search the scriptures attentively and prayerfully, and answer the following important questions, viz.: 1st. For what purpose did Christ come into the world? 2d. Did he finish the work which he came to do? 3d. Can mortal creatures alter what Christ has done? 4th. What is the cause of our unhappiness here? Is it not our folly, pride, ambition, and distempered imagination?—These questions I ask in sincerity; and in reference to them have searched the scriptures for one year past; and in them I find eternal life and a free salvation for the fallen race of man. But for this I am condemned as a heretic. It is considered dangerous by many, to think as well of my Heavenly Father, as dutiful children do of a most worthy parent. People who profess to follow the meek and lowly Jesus, require me to believe that many were brought into existence, to endure much suffering in this world, and then be endlessly miserable in a hell of fire and brimstone, in that which is to come. Oh, reader, what horror must fill the minds of those, who really believe that terrific doctrine.

If we believe that doctrine, how must we view the Author of our existence—the Saviour who died for all, the just for the unjust, that he might bring us to God? How can we reconcile that horrible idea, with the declaration that God's tender mercies are over all his works, and with His infinite purpose, that in the dispensation of the fullness of times, all things shall be gathered together in Christ; both which are in heaven and on earth, even in him? How could parents be happy in witnessing the playfulness of their little ones, if they believed them exposed to endless burnings? or what must we conclude their feelings will be in a future state, if they are to enjoy heaven, by beholding the dear children of their loins, writhing beneath, in an endless hell? Did I believe that system, I would instantly commence a most dreadful lamentation; and as long as I could reflect on the exposed condition of my offspring, utterly refuse to be comforted.

And how is it with you, gentle reader? Are you a father—a mother? And would not your bosom bleed with anguish, to hear that a son or a daughter was suffering the cruelties of the Spanish Inquisition? Then, never, O never again entertain ideas of the Deity, in comparison with which, the Inquisition exhibits tender mercy! Oh, do not murder the heavenly feelings of the heart, by believing the pagan notion of endless torment.

Wilton, March, 1825.

ON RELIGIOUS WORSHIP.

Extracts from a Sermon delivered at the opening of the Independent Congregational Church in Salem.

By HENRY COLMAN, Pastor.

"Of religious worship, too, we add that it should be rational and true. With regard to what is purely ceremonial in worship, it is not matter of essential moment, provided it is decent, and not grotesque or unnatural or painful. That form, which is most simple, affectionate, and impressive, is to be chosen; but from the different habits, tempers, characters, and education of men, this must be different to different individuals. Whether therefore a man is used to say or read, or chaunt his prayers, to stand, or kneel, or sit, or after the custom of Eastern homage, to prostrate himself upon the ground in profound abasement; whether to cross himself with holy water, to burn incense before God and let its curling clouds perfume his temple; or to worship the Supreme Being in silent meditation, and offer only the incense of an intellectual homage and pure and grateful affections, is an affair in which he is at liberty to choose for himself, but not for his neighbor; and while in his choice he seeks only that, which from education, or sympathy, or habit, is most affecting and improving to himself, he cannot choose wrong.

"We would not on this subject be misunderstood. We are far from regarding all forms of worship as equally indifferent. It is of the first importance that every religious service should have a meaning; it should be impressive; it should be sentimental; but the excitement of feeling is not the sole end of religious worship. Devotion in its highest character implies that the feelings be powerfully moved and elevated; but the feelings may be too much excited even in religion; and this they always are, where they pass beyond the control of reason, where they have not a distinct and worthy object, and serve only to blind the understanding and disturb the judgment. I hope not to give offence if I speak of my own experience; and I must acknowledge that my feelings have never been so powerfully affected as, on more than one occasion, at an evening service of the Methodists, whom as a class of Christians I highly esteem and respect. There, in a crowded congregation, in a heated room, dimly lighted, late at night, where every object around seemed in violent agitation, some were

leaping in ecstasy, and others falling prostrate in the ghastliness of death, and others racked with the agonies of convulsions; where sometimes the elevated chorus burst upon the ear in notes as melodious as a seraph's strain, and then were suddenly succeeded by shrieks, which pierced the soul, and groans which made me shudder. I stood like the interested spectator on the brink of a deep and tumbling cataract, where, stunned and bewildered by the noise, his attention is so intensely fixed upon the turbulence and frenzy of the waters, that he is prompted himself unconsciously to take the fatal plunge and swim on in the gushing and foaming torrent. Yet upon reflection I could not satisfy myself that the moral tendency of such excitements was beneficial; and so far from being able, with these honest and good people, to look upon this as the miraculous operations of God's spirit, I believe it to be an affair that may be got up on any such occasion, by the same means, and under the same circumstances."

"Of the prayers which are offered to God, we observe that they should be rational and true. This should not be said, if it were not that many of the prayers, which are offered to God are neither true nor rational. This often arises from a laudable reverence for the sacred scriptures, which leads to the indiscriminate use of the language of the holy writings; as though, if language be found there, it may be safely used upon any and all occasions. The language of the scriptures is much of it most sublime, proper, affecting, and consolatory; some of the strains of its devotional poetry are exquisitely touching, and cannot be read without emotion. But much of it is local, occasional, historical; and cannot, except by a violent poetical license, be applied to persons, places, and things as different as possible from those, which existed at the time when these writings were made. Is it not surprising, my friends, and I say it without meaning any thing invidious, and with all possible respect for a form of worship, to which the prejudices of education attach me, that a church, eminent both for its learning and piety, should persevere in the indiscriminate use of the Psalms of David as an act of religious worship; and, with the best feelings towards all men, should go on, week after week, reciting David's imprecations against his enemies, (see particularly Psalm cix.) and his songs of triumph over the Philistines; and utter in a christian congregation, in the nineteenth century, as an office of worship to God, such passages as these, to quote no other. "Gilead is mine; Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver; Moab is my wash-pot; over Edom will I cast out my shoe; Philistia be thou glad of me; who will lead me into the strong city; who will bring me into Edom?" Psalm lx. 7. Does this mean any thing in a christian congregation? What can we be thinking of, when we presume to address God in such language as this? It is indeed irrational; and not all the authority of the most remote prescription, nor of all the councils or synods or presbyteries or parliaments, that were ever congregated, can make it tolerable. We know the authority of antiquity with some men; but no plea of antiquity ought ever to check inquiry into the expediency of things. Innovations ought not to be made in long established customs without strong and obvious reasons of propriety and utility; but when the propriety and utility of an alteration are certain, make it, although you could trace the custom through the darkest and to the earliest ages. Is the world never to become wiser? For our own part, to this plea of antiquity, which is so often and pertinaciously urged against every attempt at improvement, we answer, as on a former occasion, with a distinguished philosopher: 'Antiquity, I unfeignedly honor; but why I should be bound to reverence the rust and refuse thereof, I am yet to seek. As in the little so in the great world, reason will tell you that old age or antiquity is to be accounted by the farther distance from the beginning and the nearer approach to the end; and as grey beards are for wisdom and judgment to be preferred before young green heads, because they have more experience in affairs, so likewise for the same cause, the present times are to be preferred before the infancy and youth of the world, having the history and practice of former ages to inform us which they wanted. In disgracing the present times, therefore, you disgrace antiquity, properly so called.'

"In our congregational churches too, we often hear the language of the scriptures employed in a most improper manner; as when, for example, because St. Paul, most deeply humbled and wretched at the recollection of his violent and bloody persecution of the christians, confessed himself the chief of sinners, (1 Tim. i. 15,) the minister goes on to confess, in behalf of his congregation, that they are all the chief of sinners, as though this could possibly be true of any mixed assembly; or as though any could be chief where all are equal; or because such an expression occurs in the scriptures, in allusion to a custom prevalent among the Israelites, he prays that his congregation may be purified with hyssop, and then they will be clean. Ps. li. 7. I mean not, my friends to treat such a subject as this with levity. It is a most serious subject; but some evils to be amended must be fully exposed; and it is time that the common sense of the community should correct such improprieties as these. Prayer is a direct address to God, who is infinitely above us; who sees every thing, and observes the most secret emotions of our hearts; and who knows us much better than we know ourselves. No duty can be more solemn, and no situation more affecting; and though we should gladly avail ourselves of the elevated devotional language of the scriptures, where it can be done with propriety, yet our first object in such services should be to speak always and only the language of truth and soberness."

*Hakewill, quoted by Law, Theo. of Rel. p. 197.

Christian Intelligencer.

PORTLAND, SATURDAY, APRIL 9, 1825.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

REPLY TO "JULIA."

CONCLUDED.

From the remarks in our last, in answer to the question concerning a "change of heart," it must have been perceived, that we do not attach so much importance to the above venerated phrase, as many others do; and since it is not the language of revelation, we dispute the propriety of handling it in the manner, which is most fashionable among certain professors of religion. How often do we see "young converts," who never *thought* on religious subjects, so many *days* as Jesus *fasted* before his temptation, questioning people of much experience and religious information, with the greatest impertinence; testing their christianity with the mighty question, "Have you ever met with a *change of heart*?" But if the zealous inquisitor is requested to explain that cabalistic phrase, he flies into a pious passion, or flutters about with a threatening self-importance, denouncing the real child of God, as a "heathen man and a publican." Why, let it be asked, did not the Saviour, and his inspired messengers, propose the wonderful question to which we allude? Why not leave a precedent or example to regulate the course of uninspired believers? These are important considerations, and should not be neglected. We must tell our female friend, that we cannot admit the common notion of a "change of heart," till it is supported by the volume of revelation. To that divine standard we bow with cheerfulness.

Let us then, turn our attention, for a moment, to some of those passages which are most relied upon by the advocates for a "radical change of the unconverted heart from nature to grace, by the almighty power and sovereign grace of God."

1. The prayer of David, Psalm li, 10, is frequently quoted in proof of that doctrine. "Create in me a clean heart, O God; and renew a right spirit within me." But this does not, it cannot mean, what orthodox people do by a change of heart. Was David an *unconverted, unregenerated* man? Had he never been changed from nature to grace? Our opposers will not pretend it. No unprejudiced reader can fail to see, then, that if the above text implies any regeneration, it proves that the regenerate *need* regenerating, which is more than orthodoxy itself would demand. Those words of pious David, (a pattern, as we are told, for all succeeding saints to imitate) in which he prays that his own heart might be created anew, will by no means apply to "the state of ungodly sinners, who have never experienced a change of heart."

2. The merciful promises of God, to his people who had been dispersed among the heathen, as recorded by Ezekiel, xi, 18, 19, 20, are pressed into the service of our opposers; but, as a moment's reflection will show, without the shadow of consistency. Jehovah saith, "I will take the stony heart out of their flesh, and will give them an heart of flesh." But it must be remembered, that those who were to have a new heart, were the covenant people of God, who had departed from his statutes; and even they had no promise of such a renewal of spirit, till they should have returned to Him, having forsaken all "detestable and abominable things." Can any thing like that be true of unconverted, rebellious sinners, according to the doctrine of our opponents? Surely not; for they strenuously hold, that the unregenerate oppose the grace of God, with all their might, till, by its sovereign power, they are overcome, and find themselves prisoners of pardoning mercy. Therefore, if the above passage proves any thing for orthodoxy, it must be, that backsliders, and unfaithful, wandering christians, will finally be reclaimed, and be made to walk perseveringly in the statutes of the Lord:

but it comes vastly short of proving the point of doctrine now under consideration. It might rather be remarked, that, in the 18th chapter of Ezekiel, the same house of Israel are commanded, saying "make you a new heart and a new spirit;" which is wholly irreconcilable with the notion that the heart is renewed by the almighty exertion of sovereign grace. Finally, we assert unreservedly, there is no passage in the volume of the Book, where any thing is mentioned expressly, concerning the heart, that does at all agree with the *change* of which so much is said among certain professors. Let the contrary be shown, and we will publish an ingenuous retraction.

3. There are a few expressions in the New Testament, which, at first view, appear to countenance the fanatic's *hobby*, of which we are speaking; such as the following: James iv. 8, "Cleanse your hands, ye sinners; and purify your hearts, ye double minded." But this will not answer the purposes of our opposers, for these reasons: first, because it is not addressed to what the orthodox call "the impenitent," but to "*penitent sinners*," such as themselves; and secondly, it does not require a radical change of hearts, but a purification of such as they have; and thirdly, all the change which the text does require, is supposed to be wrought by their own exertions, not by the sovereign grace of God. In 1 Peter, i. 22, language somewhat similar is used, when "the strangers scattered abroad" are represented as having, in compliance with the foregoing exhortation, "*purified their souls* in obeying the truth—loving one another fervently with a *pure heart*." But can these things be said of unregenerated sinners? Can *they*, according to orthodoxy, purify their own souls, and love fervently with a pure heart? Every discerning person knows it is impossible. Therefore those passages do not favour their doctrine.

4. Some other texts, where the heart is not mentioned, are supposed by many to corroborate the above peculiar views; a few of which will be noticed. Those which speak of a *new birth*, or "being born again," are of the number. In the gospel of John, iii. 3, we are told that one "Nicodemus, (D. D. we suppose) a ruler of the Jews," professed a knowledge of the divine mission of Jesus, though totally ignorant of that point; and he was informed, that except a man (like himself) was born again, or from above, by being instructed in the principles of christianity, he could not see the kingdom of God, which was brought to men by the Saviour. The meaning of 1 Peter, i. 23, appears to be much the same. To be "born of God," implies a cordial belief in the Messiahship of Jesus, and a hearty desire to obey his commands: see John i. 12, 13, where those who "received of Him," and "*believed on his name*," are said to have been "born of God." But this subject is placed in a clear point of light, in the first Epistle General of John, v. 1, where it is unconditionally asserted, that "*Whosoever believeth that Jesus is the Christ, is born of God*." And in chapter iv. verse 7, it is said, "Every one that *loveth* is born of God!" Nothing, therefore, can be plainer, than that a change from unbelief to faith in Christ, from hatred to love, and from rebellion to cheerful obedience, is all the change of heart, or new birth, which the scriptures require; and this alteration must be effected by the ordinary means of the gospel; orthodoxy to the contrary notwithstanding. The whole duty of man is embraced in these three words, Justice, Mercy, Humility. (Micah, vi. 8.) Any change which does not result in that system of duty, is not for the better; probably for the worse. (Matt. xxiii. 15.) We therefore find but little use for the unscriptural phrase, "*change of heart*;" an expression which originated among dictatorial zealots, in a religion of the passions; which has been *christened* by *reverend lips*, adopted by many humble christians, and yet ought to be suitably qualified and defined, or be discarded as a *cant phrase*, and rendered perfectly *obsolete*.

"THIRTY PIECES OF SILVER."

"A CARD.—The subscriber gratefully acknowledges the receipt of *Thirty Dollars*, from the Ladies of his parish, to constitute him a member for life of the American Bible Society. For this act of *benevolence*, may they receive that *eternal recompense*, which the Dispenser of all blessings can alone bestow."

EPAPHRAS GOODMAN.

Torrington, Jan. 30, 1825.

The above article, sacrilegious as it is, appeared in the "Connecticut Observer," of Feb. 8; and it is really surprising that any man of sense and prudence would play such "a Card," in such a manner. Let us now ask our own hearts, whether any thing short of stupid ignorance or downright hypocrisy, could induce a preacher in this country, to pretend, that the "*eternal recompense*" of infinite glory, could be purchased with "thirty pieces of silver," each worth six yankee shillings? Do but consider. If those "Ladies" receive their "eternal recompense" for this one deed of kindness to their "Goodman," the minister, how are they to be recompensed for all their other benevolent deeds? Is this the only instance in which they have devoted their husbands' property to similar purposes? If not, how are they to be rewarded for other charitable donations? Will they need more than one "eternal recompense."

SAURIN'S CONFESSION.

"I sink, I sink, under the awful weight of my subject;—and I declare, when I see my relations, my friends, the people of my charge, this whole congregation; when I think that I, that you, that we are all threatened with these torments; when I see in the backwardness of my devotions, the languor of my love, in the levity of my resolutions and designs, the least evidence, though it be only presumption, of my future misery, yet I find in the thought a *mortal poison*, which diffuseth itself into every period of my life, rendering society tiresome, nourishment insipid, pleasure disgustful, and *life itself a cruel bitter*.—I cease to wonder that the *fear of hell* hath made some mad and others *melancholy*."

Reader, meditate seriously on the above confession—remember that it proceeded from one of the most eloquent advocates for endless torments; and then say whether that is the Christian faith, which, instead of giving "peace and fulness of joy," "diffuses a mortal poison," rendering "life itself a cruel bitter."

TO READERS.

Our readers will not suppose we are about to embrace the Catholic doctrines, on account of having published several articles in opposition to those, by whom the Catholics have been grossly misrepresented. "*Fair play's the jewel*," is our motto; and therefore we give our Catholic neighbors an opportunity of being heard, in their own defence. From the remarks of "X" in this day's paper, we think the candid and reflecting cannot fail to discover, that, the Editor of the Mirror misrepresents the Roman Catholics with as little compunction and remorse, as he formerly did others who differed from him in religious opinions. Though we entertain no unfriendly feelings towards Mr. Rand, yet, we are constrained to consider him extremely illiberal, bigotted and superstitious in his christian profession.

NOTICE.

The AGENTS for the Christian Intelligencer are earnestly requested to give the Editor speedy information of all the *Names* on their respective lists, if any there are, which are in *Arrears* for the *Third Volume* of this paper; as all such must be discontinued at the end of the *present volume*, unless the *Agents* will consider themselves *responsible* for such subscribers.

For reasons which need not be again stated, we ask for an adjustment of all accounts of *more than one year's* standing, before the present volume closes.

¶ We cannot refrain expressing our warmest gratitude to Agents and subscribers who have complied with the conditions of this publication.

New Subscribers can be furnished with the back numbers of the present volume.

N. B. It becomes necessary once more to notify our FRIENDS and AGENTS, that whenever they remit money for the Intelligencer, they should be CAREFUL to MENTION the NAMES and PLACES of RESIDENCE, of the persons for whom they remit. Let not this be forgotten, in future.

Sacred Lyre.



ORIGINAL.

THE JOYS OF THE PAST.

BY FAIRFIELD.

It is a sweet and lovely sight,
And heaven and earth look pure and bright,
Through all their scenes of bloom;
But, oh, my soul is dark and lone,
And sighs o'er days forever gone,
Like daylight into gloom.

My heart looks back on happier hours
Where pleasure played in childhood's bowers,
And Love tuned his guitar;
And memory weeps to think upon
Those hours, when I am all alone,
And all my friends afar.

The moon shines softly o'er the sky,
And gilds the skirting clouds on high
With mellow brilliance mild;
And, oh, I love her soothing light,
For she seems just the same to-night
As when I was a child.

And, gazing on her floating orb,
I feel high thoughts my soul absorb
Of former joys and pains;
From my heart's core rise feelings dear,
And things beloved my soul draw near,
While fancy lives and reigns.

The pains of time cannot erase
The memory of a scene or place
Where years shrink into hours;
Nor can they quench the light that burns
Amid affection's sculptured urns
In melancholy's bowers.

Oh, nature is supremely kind!
To heal the sorrows of the mind,
That broods o'er present pain,
She kindles memory's lamp, and flings
Rich odours on time's raven wings,
And wafts us back again

To scenes of holiness and love,
The brookside bower, the arbour'd grove,
The mead and breezy hill,
Where boyhood passed in reckless glee,
As happy as the summer bee
Blest after his own will.

FOR THE CHRISTIAN INTELLIGENCER.

NOTICE OF A SERMON.

Mr. STREETER—We had a discourse delivered in this town, sometime since, from these words: "And these shall go away into everlasting punishment: but the righteous into life eternal." The preacher stated that the words, *everlasting* and *eternal*, were derived from the same word, in the original, and of course, if the punishment of the wicked should ever come to an end, so would the happiness of the righteous.

Now, Sir, if the above be admitted, and words are always to be understood in an unlimited sense, because derived from a word, which admits of an unlimited meaning, by what authority, I would ask, will Christians prove that the ancient Levitical priesthood is, or can be disannulled? since that priesthood or covenant is also called *everlasting* or *eternal*. We have the same inspired volume to prove the eternity of the first covenant and the everlasting possession of the land of Canaan, by the Jews, as we have to prove the eternal punishment of the wicked.

Not only so, but we very well know that a repetition of the same word in a sentence, does not always pre-suppose that the word is each time employed in the same sense, or that it implies the same duration of time. For instance; we read in Matt. xii. 32, of "this world and the world to come;" but who does not discover that the same duration of time may not be intended? The first world must end before the world to come, can begin.

This text is certainly pertinent, as the word rendered world, is the root or etymon, from which that translated everlasting, in Matt. 25, is derived.

I cannot believe the learned preacher so ignorant as not to know that the real meaning of the words in question, is to be determined by the subject to which they are applied; and that the same word does not, necessarily, import the same thing, because repeated in the same sentence. But these remarks would not have been made, had not some people who are friendly to the truth, suspected that the preachers arguments were unanswerable. For further light on this subject, I would refer them, and all your readers, to the "Illustration of Matt. 25, published in the C. Intelligencer, Vol. 3d, No's. 12, 13, 14, 15, 16. BATH, March 1825. SINCERITY.

ONCE AND NOW,

Or Methodism in days that are past, and days that are present.

[By a member of the Methodist E. Church.]

Once the preachers went from house to house, preaching the wonder-working Gospel of Jesus Christ; and the word was attended with such amazing power, that many fell down like men mortally wounded in the field of battle.—Now, we very seldom have a Sermon, except in a certain large building called a church: here we may hear them three or four times a week, but nobody cries for mercy, nobody falls down under the soul-piercing power of the word; so far from this, that some sleep soundly. Once, the Methodist preachers used to work with their own hands for their support; now they must be supported by their brethren. Once, if they had food and raiment, they were therewith content: now, they must have fine carpets, mahogany tables, and gilded chairs. Once, to be a Methodist preacher, was to be as the filth and offscouring of all things, and to be despised and hated of all men, for His name's sake; (O, the glorious Legacy!) Now, it is, "the Reverend Mr. S. has kindly offered to deliver a Discourse in the Presbyterian church in Wall-street." Once, the Methodist held their public worship in private houses, among the poor, in barns, and in the open fields and highways. Now, they must have a goodly number of churches, and some of these must be pretty dashy inside—though they should have to go in debt for the same, and never pay; and some others must have tall steeples, and sell their pews to pay for them. Once, the Methodists loved one another, with a love that many waters could not quench; and their hearts were knit together in this love, like the hearts of David and Jonathan. Now, they bite and devour each other; brother goeth to law with brother, and that too before unbelievers. Once, they sang in their devotions like the angels above, and their simple songs made sweet melody in Heaven, because they all sang together in the Spirit. Now, the singing is by no means general in a congregation; it is done mostly by a few, who sit together in what is called the gallery, who are taught the art of singing, from time to time, by a kind of captain singer among them, being kindly assisted on certain occasions, (intended as seasons of instruction) by a huge fiddle! What would Paul have said to this non-descript worship? Notwithstanding many of their poor brethren more Spiritually minded are grieved with this practice, yet they persevere. Once, the Methodists were a plain-dressing people, contented and happy in cheap and homely clothes; looking down with holy contempt upon all the fashions and gayeties of this poor deluded world. Now, very many dress like the children of this world, and a few females, though they do wear plain hats, yet these, together with the other parts of their dress, are costly, and their ribs squeezed into so small a compass by corsets, that they can scarcely breathe. Are they learning of Him who was meek and lowly in heart, when they are girding themselves up with these engines of misery and death? Once, the Methodists, when in prayer in the great congregation, were mighty, having power, with Elijah's God, and prevailed. Yes, when only a few of these poor, despised people assembled for prayer, the great King of kings himself would descend from Heaven, and walk with terrible majesty through the congregation, filling some hearts with heavenly comfort and unspeakable joy, and others with amazing grief and anguish of spirit. O, the mingled sounds of joyful sinners just converted—of weeping mourners, and the shouts of saints! This is Heaven begun below. But O, the mournful contrast now! These seasons are seldom, or hardly ever seen. There is not that travail of soul for the conversion of sinners, and the consequent wrestling with God for this end. There is too much formality; too much cold hearted singing; too much exhorting and preaching by those who need converting over again themselves: indeed, people in this day are killed with preaching; too many cold, long, grammatical, heartless, faithless prayers; and quite too few of them that are dictated and warmed by the Holy Ghost. And what proves the awful and dangerous state of the preachers and people is, that such a proportion of them cry peace, when sudden destruction is near; and if you represent these facts, they will perhaps insult you, or say, as

Thomas Mason, a Methodist minister, did to a person some time ago, who stated that the Methodists were rapidly declining in religion; said he, "You are under a delusion of the devil." In short, they have now become so dark, that they rise up against the truth, as you have daily instances of, since you commenced your publication. Truly may it be said "that all flesh have corrupted their way before the Lord; and when Christ comes, as the Apostle asks, shall he find faith on the earth."—*Telescope*.

EPISCOPALIAN UNIVERSALISM.

"Our SAVIOUR laid down his life for the sins of the whole world,—he came, that as in Adam all die, so in Christ shall all be made alive; that, as by one man's disobedience, many, the many, or mankind in general, were made sinners, treated as such, and made subject to death, the wages of sin; so, by the obedience of one, many were made righteous. The sphere of His beneficence extended backwards to the foundation of the world, and reaches forward to the last conflagration; He became the Saviour of all ages, from the first birth of time to its last period; the Father of mankind, from the rising of the sun to the going down of the same. The blessings of his coming into the world, are as extensive as the world, and as lasting as eternity.

"Behold! the Son of God, pouring forth his blood, as well as prayers, even for those who shed it; behold him at once bearing the insults, expiating the sins, and procuring the happiness of mankind, till at last he bows his sacred head, and shuts up the solemn scene, with these short, but comprehensive words, "It is finished;"—the great, the stupendous work is done! the universal sacrifice, which shall take in all mankind, and which all mankind shall contemplate throughout eternity, with awful joy and gratitude, is complete; the benefit of whose actions and sufferings reaches to all ages, all nations, all mankind.—Our Saviour was a person born for all mankind, from the beginning of time, and whom all mankind will have reason to bless when time shall be no more."

Dr. STEED, of the English Church, London.

ORTHODOX HONESTY.

A communication in the "Connecticut Observer," (an orthodox missionary journal) under the title of "The Expositor," appeared not long since, in which the writer attempts to show the propriety of praying to God for the destruction and misery of unbelievers. Such desires he considers perfectly reconcileable with the merciful examples of our great Redeemer, and the most benevolent feelings of the Christian heart. We are glad to learn, that an article, so entirely consistent with the orthodox faith, and, no doubt, with the *real* orthodox feelings, has been published to the world. Liberal and discerning Christians have ever looked upon it as totally absurd, for Calvinists to pretend to pray for the salvation of *reprobates*. Such pretensions are not prayers; for how can they seriously pray to God for those, whom He created to be *objects* of his infinite hatred, and to suffer the endless vengeance of his unpacifiable wrath?

EDUCATION is a companion which no misfortune can depress—no clime destroy—no enemy alienate—no despotism enslave. At home, a friend—abroad an introduction—in solitude a solace—in society an ornament. It chastens vice—it guides virtue—it gives at once, grace and government to genius. Without it, what is man? A splendid slave! a reasoning savage! vacillating between the dignity of an intelligence derived from God, and the degradation of passions participated with brutes. *Phillips*.

— Agar said, "Give me neither poverty nor riches;" and this will ever be the prayer of the wise. Our incomes should be like our shoes; if too small, they gall and pinch us, but if too large, they will cause us to stumble and to trip. But wealth, after all, is a relative thing, since he that has little and wants less, is richer than he that has much but wants more. True contentment depends not upon what we have:—A tub was large enough for Diogenes, but a world was too little for Alexander. *Lacon*.

Happy are they, who being disgusted with all violent pleasures, know how to content themselves with the sweets of innocent life.

A warm heart requires a cool head. Courage without conduct is like fancy without judgment; all sail and no ballast.

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